

and must be the pulpit's chief end. Woe unto the man that shuns to preach the truth and expose corruption, that lurks about in the form of some apparently pious church member, for fear he will *hit* some one. Declare the whole council of God, and this will be the means of bringing about a purer moral condition. If men say you dare not preach temperance, and expose the evil of intemperance, preach the truth and with tones of inspiration carry them into a *spiritual state*, and they will cease to dictate what you shall preach.

Yes they say "preach the Gospel," and let these questions of intemperance, prohibition and political corruption alone. This is just what the devil wants—let me alone. The minister can not preach the Gospel without exposing these degradations. The kingdom of God needs to come into society, for it needs redeeming as well as individuals. Society is the rightful realm of Jesus Christ. It is not the world's or the devil's kingdom necessarily, any more than the church is, for the devil gets into the church and rules sometimes. The ministry need to fight Satan, and if he has on the whole armour of God he will be able to withstand his fiery darts in the hottest of the fight and come out victorious with palms of victory in his hands. Let us seek to dispel the dark clouds of iniquity, and let the light and life of Jesus shine upon the long shaded spots, till "public corruption," like fog before the radiant sun disappears from our midst and takes up its abode in the "bottomless pit" where it belongs.

A NEW YEAR MEDITATION.

J. M. BOWMAN.

"Let them also that love thy name be joyful in thee. For thou wilt bless the righteous: O Lord, thou wilt compass him with favor as with a shield." Ps. 5: 11, 12.

How we looked out a year ago into the year that is now past, with so many fears and misgivings, and how the dread of possible fruitlessness and failure and lack of prosperity seemed to heap up about us and cover us as with a cloud. It was not so much the fear of some positive calamity as sickness or death to us, but it was the fear that there should be no fruit for our work. But now how different to look back over the year. Though we can feel sure that the harvest is not so great as it might have been, had we more fully looked to God. Yet in that in which we have most fully yielded to the word and will of God, at whatever the cost then, we find the most fruitfulness and consequently so much rest and contentment in it. We thought to actually *do* the things plainly taught by God could in many ways result

in nothing but disaster. When we read "be anxious for nothing," and "casting all your anxiety upon him for he careth for you," we feared that to do that would surely bring dire results. But then when we did do it, we found how God would compass us with favor. We learned how he is able to supply all our needs and how that in following his guidance, nothing but goodness and fruitfulness and favor will follow. O Lord, how thou hast so wonderfully blessed us and given us good things out of thy bounty with no stint or lack to mark any of thy gifts. O lead us to justify thee in all that thou hast said. Lead us into the way of righteousness, and we shall be satisfied early with good things. But shall we not now look into the coming year with full confidence and no sign of fear. Surely God will compass us with favor as with a shield. He will keep us secure from harm and will favor us. O that I might more fully rest in the full confidence that God will favor those who trust him. Lead me, O Lord, that I may press more fully into the secrets of thy kingdom. I will cling to thy testimonies.

Glenford, Ohio.

AN OPEN LETTER.

C. H. BALSBAUGH.

Your letter is a noble record of Christian Endeavor. "The Father's Business" is soul-saving. To accomplish this sublime purpose, Christ became incarnate. To perpetuate the work which Christ inaugurated, is the communion given to the church. This is *your* work and *mine*, no less than the bishop and the apostle and the evangelist. The body of Christ is to be composed of active, co-operative members. It is amazing, yea, shocking, what selfishness and indifference and indolence prevail in the church. A few are aglow with Pentecostal fire, but the many are more intent on the temporal than the spiritual. Few can honestly say, "The love of Christ constraineth me." Blessed are they whose life is the verification of Philip 3: 8, 9, 10. I would rather be able to appropriate that Divine egotism, than be Pope of Rome, or Czar of Russia, or President of the United States, or the founder of any sect in Christendom. That is more than baptism or church. The symbols and institutions of God are no substitutes for the Divine indwelling. Nothing is Christian but "Christ in us the hope of glory."

Your frequent self-reference needs no apology. When honestly and humbly made, it is a glory. Paul was not ashamed to declare that he "labored more abundantly than all the apostles." But he had the grace to add, "Yet not I, but the

grace of God which was with me." I Cor. 15: 9, 10. He put the bold, comparative question, "Are they ministers of Christ? (I speak as a fool) I am more: in labors more abundant," etc. II Cor. 11: 23-31. What a testimony! How it puts us to shame! Where are these self-consuming souls to day, who are ready to face the hate and opposition of earth and hell, and then glory in Acts 20: 24?

I am glad you see that *you* are *nothing*—"less than the least of all saints." Let the "not I" of I Cor. 15: 10 and Gal. 2: 20 ring perpetually in your soul. Christianity is not a theory, not even doctrine, nor ordinance, or ecclesiasticism, but "God manifest in the flesh"—my flesh, yours, in all who constitute the real body of Christ. And this means the realization of I Cor. 13: 4-7. To love as God loves—this is salvation. And the proof of this is pitifully meagre among us. The great prayer of our glorified High Priest is far from fulfillment. John 17: 21, 22, 23. With many of us sectionalism is more than Christianity. Be supremely intent on one thing—"by all means to save some." I Cor. 9: 22

King's Children.

MISSIONARY READING CIRCLE.

Dear Readers—Notwithstanding the fact that our pastoral duties are very heavy, and that we are also carrying some school work, we have agreed to keep up this department of our Missionary Reading Circle.

We shall endeavor to make the department as instructive and helpful as possible, under the circumstances; and that it may be so we solicit suggestions, either from readers of the course, or from those who may have read the literature but are interested in the success of the work.

We will take up each book as it is being read, summarize and review it chapter by chapter, suggest supplementary work, programs for circle etc., etc., and endeavor in every possible way to arouse and sustain an interest in the work.

Our work being somewhat similar to the Chautauqua System, its three mottoes would not be inappropriate, but well for our readers to keep before them.

(1.) "We study the Word and the Works of God."

(2.) "Let us keep our Heavenly Father in our midst."

(3.) "Never be discouraged."

The following suggestions, also of Chautauquan origin, made at the close of the Round Table season of 1894, under the shadow of the great white columns of the Hall of Philosophy, may also prove valuable to our readers as they did to all